464 take the credit for it) Ceram and New Guinea.
647 He says that thousands of Ambonese have been
177 killed or have died in New Guinea. Thus it
167 would appear that they are the agents of secondary acculturation, learning from the Dutch first and then going out into difficult areas to pass on what they have learned to, for example, the Papuans. They themselves must seek such work as there is so little opportunity in the homeland.

562 I note that the women here, at least the
291 Christian ones, seem to be free and move about
177 with greater assurance everywhere than I have noted elsewhere in Indonesia. This is the only
[485] hotel I have seen so far in Indonesia which has a chambermaid. She dresses in the notable short European, little-girl dress and speaks Dutch. These dresses are amazing. Maybe it is because of the clothing shortage, but big women wear them all over. This is true in Java, Celebes, here, and everywhere. They hardly reach to the knees, and are very tight. They look like the reverse of little girls in their mothers' dresses.

361 Most of the kampongs here are along the coast.
342 Houses are often plastered and are not bad in appearance. Poorer houses are made of gaba-gaba /dry stems of leaves uses as stakes for walls and as roof covering/ and thatch.

291 The dress here is either European and shabby,
292 or native. For the women, the latter means a long kebaya, found elsewhere as in Minangkabau and I understand in some Java areas, colored or white. The adat dress is of black sateen, both for the sarong and long sleeved kebaya. Some women wear the regular length kebaya. The men, in ceremonious dress, wear buttoned up but collarless white jackets like those of bellboys. Over this they wear a short black open coat. These costumes are most unusual. I will get the details later.

797 and wants to buy it. The case is going on now. The missionary wants to get a seaplane and base it here on the bay, where the Japanese did likewise. They are starting a Bible school and I have heard the singing. There are about eight adult students now, mostly Ambonese, but including others. His wife served grapefruit juice with ice cubes. They are remarkable people. Old Devin is in the United States now but will return soon.

578 798 Gaspersz says that there is very little trouble between the Mohammedans and Christians here. There is some friction but it is practically negligible. Recently, he said, there was a great deal of trouble in Kei between the Protestants, Mohammedans, and pagans on one side and the Catholics on the other. The latter seemed to be the trouble-makers.

585 292 In the evening, starting at 4:00 P.M., we went to Waai for the wedding. First we went to the radja's house. He is a Caucasian type, and very friendly. His daughter is rather sophisticated. Both of them speak Dutch. The couple came in with the two best men. The bride was lovely, tall, with a prognathous face like a Mongoloid Javan, and a lush figure. The groom was a handsome lean man. [301] She was wearing a rented headdress, with lots of floral filigree things hanging down. It is a circular affair set on the hair and a little to the rear. [302] The hair is pulled back and between the hair line a cut out black plaster strip is placed across the brow. She had used boreh powder. Her rented dress had a white upper part and a light blue lower part, which was long. The cloth looked almost like jersey. The blue part came over the shoulders in a kind of wide bandoleer. The blue part was trimmed with silver beading and was very pretty. On her feet were white socks and upturned toe, Turk-like shoes,

585 with brocade.
292 After signing the book there was a toast of
[126] wine at which I took photographs. Then we went into the church which was large with pews, pulpit, etc. Everything was built of local materials, thatch, etc. The hymn books were written in Malay. The groom was dressed in a black suit with a vest and a soft white shirt with a black tie. He wore one glove on the left hand, all through the feast. The other glove was left hanging like a kerchief from the upper pocket! He had a gardenia in his buttonhole. The two best men were dressed in black coats and white duck pants. The choir sang well in parts. The preacher was dressed in a frock coat. He prayed and then we all sang hymns in Malay (Doxology, etc.), and the couple sitting on chairs facing the preacher were in front. We, the notables, sat down in front on chairs facing the pair and the congregation. The preacher gave a talk about marriage and it lasted for a long while. We sang a song of marriage in the hymn book and the pair knelt on pillows while the preacher wedded them. Their names were Philip and Elizabeth! They are commoners but both the groom's and bride's houses were very nice. The man is only a farmer. Then a band formed outside the church and the couple followed. Following them were the four notables (including us), with the sexton carrying my bag. To a spirited march we went off to the groom's house.

782 Note: They call marriage nikah and God is
771 Allah. The hymn book and prayers all call on Tuhan Allah dalam Sorga.[1] They also use the term Isa for Jesus and in preaching there is much referring to Jerusalem and Abraham and Sarah and Cornelius, etc.

585 The crowd numbered in the hundreds. We sat at
576 a table and were given beer while the band con-

[1] [i.e., Father (Allah) in Heaven --Analyst]

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000 left except in the memory of some of the people.
535 I asked if the tjakalele war dance, led by a
178 war leader, a kapitan, might not be a kind of
292 "keeping up the war spirit" rite. He said perhaps. He added that the tjakalele was danced here until 1935 and that there are still plenty of people who could do it although the old costumes were lost in the Japanese time and will probably not be replaced nor the dance ever done again.

However, an Amahusu group did it on the entry of the last resident of Amboina, Jansen, in 1935. This was the last time it was done here. It is still done in this area and there are costumes in many of the negri here, especially in the hills, for example in Soya. Also in Hatalai.

344 There was a baileo here until 1938. It was not repaired and fell apart. They might like to build another, but that would cost a considerable amount. These baileo, as the Radja of Tulehu and his assistant describe them, are long, and empty, with low walls and a door. They were always kept closed except at infrequent, big occasions.

212 Musila has a book of handwritten legends he got from a teacher in Eri. He will write out the stories for me.

691 The only kind of legal cases that causes in-
423 tense feeling in Ambon is one over land boundaries. The court is filled with them. There is a case up at the present time. There are demarcation signs, and marks of land boundaries everywhere. There are markers in the hills. But still they have disputes.

609 To be "foreign" means to be non-Indonesian.
186 This is what Musila says. He says that all non-Indonesians are certainly strangers.

000 In general one can say that except for the

565 T The only special names which have reference
582 to rank and class of the social order are Wakang
614 (former slaves of Ohorella), Ohorella (radja),
178 and Lating (radja soa before Ohorella). Other names are of equal status. There are very few of the Wakang. Fifty years ago there still was a strong feeling against marrying these descendants of slaves, but now this is no longer the case. Still, it is not a good name. They have the same rumah tau and soa as Ohorella (Wakang) and also came from the Eruwakang negri lama. However, they came as the slaves of Ohorella, and thus both extremes are included in the soa or rumatau Wakang. I asked why there
[842] were so very few Wakang, and he said (typically) that maybe when they married with other fam this was not right and they were therefore cursed by infertility. Perhaps the ancestors were angry! I suggested that perhaps, since they had no dati, the Wakang men often married as tulung dati, and so the soa became practically nonexistent.
466 Until about 1920, I think, there was a kwarto
178 dienst for the radja here. Every week four men
622 had to work for the radja free. This came to about one week of work per man per year. Perhaps this was abolished even earlier, because Gani says that it was no longer in existence in
[564] his father's time. There are no groups of outcasts.

554 There is not much opportunity for an indivi-
464 dual to rise in status. There are no good jobs and no city opportunities such as office or factory jobs would offer.

292 The radja family wore wooden clogs with an
554 upright piece between the big toe and the top
178 shaped like a flag (I note that the imeum wears
565 a pair like this except that the top is like a ball; Musila says that this is usual for Mohammedan officials). This was true up until about

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292 554 178 565 1892. Until about 1860 there were two other marks of distinction shared by members of the radja family. They alone might wear shoes, except that on big feasts like Lebaran commoners could wear them. And in addition, only [301] radja women could wear gold combs, etc., in 565 554 their hair knots. When speaking to the radja people address him as upu latu. There are no 576 special titles for other ranks of nobility, but when one is talking to them one must be certain to show the proper respect. The rank hierarchy would be: radja, tuan tanah, imeum, four kepala soa, hatib, modin, the two kinds of guru (school and agama). The kepala dati is not of high rank, and the old radja lineage of Lating has been lost.

198 There is no special language used by a segment of the local population. The names of the 554 624 ranks in the local language are as follows:

radja: upuëlla (big);
tuan tanah: amanupu (upu of negri);
kepala soa: ella manuai (outriggers, that is, the outriggers of the big man radja who is the prau itself);
the radja family: ana bangsai.

825 173 103 Note: Tulehu is from tui rehu. The tui is the bird who warns (one hears it all over here). When the ancestors came down from Amantawari seeking a coast site for the negri, the tui bird gave the signal. They called it tui rehu.

565 582 Except for the radja's family there are no longer any rules about interclass marriages. A man of the radja family may marry a lower woman, but a woman of the radja family may not marry a man of a lower class. Thus all radja women must marry outside the negri, as all radja folk inside

795 A (It is really piti-
[181] ful to see how religion is stupefying these people. Even the Javan guru, Tjokro, instead of being a healthy Mohammedan, turns out to be a Pentecostal. I suppose they couldn't run a school here if it were not Christian. The fiery young church youth leader who sits in occasionally here is the son of the Pentecostal kepala kewang. The son is Protestant, and they argue ceaselessly.

186 The people here know something about Mohammedanism although not too much. There is no comparative interest (but he did say that they hear about Buddhism, etc., in school. Maybe this is in regard to Indonesian history?). The returnees tell nothing about other religions. They probably stay Ambonese wherever they go.

178 764 292 There have evidently been few changes in burial practice in the last fifty years, although Musila does not know too much about this. They bathe the corpse and dress it up in clean clothes. The men are dressed in a black bolero (banian) with a white tutup underneath. Women are dressed either in a black church dress, or, much more often, in a colored dress with a long kebaya. Then the body is put in the coffin. It remains in the house only one day because there is no embalming. The coffin is kept open and the face remaines visible. Just before the coffin is nailed shut (Musila does this, as he is the kepala tukang of the negri), the guru leads in prayers and they all sing hymns. Then the coffin is taken to the grave and placed in a straight shaft. For three nights the relatives gather, sing hymns, talk, drink tea, and eat.

755 Then I really got something at last. If a person is sick they may call in a person from Eri or Silale or Latuhalat (evidently a male, but possibly a female too?) who can tell the

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753 Regarding the causes of illness, they think
755 it may be caused by an ancestral ghost, or a
774 nitu, etc. The mauwe or the Kepala Soa Soplanit can tell this. Thus the ancestral spirits hang around and can come here and cause illness if they are malevolent. They evidently seize the soul of the person who will become ill. Thus at last I find that the ghosts and the spirits are really here and so is soul catching and sooth-
[756] saying. He is definite, however, that there is no real shamanism.

191 Ambon: The native Dutch-speaking people like Rehatta talk among themselves in a remarkable mixture of Dutch and Malay. They slip from one to the other without pause and hardly seem to know what they are doing.

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826 Tulehu: Gani says he thinks that American girls (whom he has evidently seen in the movies) are good-looking. As he says, they look like Arabian girls. He spots the Caucasoid.

624 I worked along on the schedule with Gani and
178 made some corrections. It turns out that there used to be six kepala soa (Lating, Wakang, Moni, Lain, Ei, and Teri). Ei and Teri have dropped out, but they still have their descendants. Of the twelve kepala dati posts, only seven are filled now. The old kepala dati of Tuasalamoni, Tawainella, Sarlata, Tuasamu, and Pari are dead and their successors have not yet stepped in.

759 There are indeed three dukun and all are
562 women.

875 There are ten guru Islam and six guru sekolah (two are Christian). I had a talk with the old
[868] (sixty-two years) Kepala Soa Tuasalamoni, who
535 keeps the tjakalele stuff in his house and
292 teaches the tjakalele to children. He does the latter in the street outside. He dressed up in

535 292 T his costume for me. It consists of bandoliers and a belt of paper which are faithful copies of the old tapa things. The design and colors are the same. He keeps all this locked up, and he also has a spear and a kelewang [sword] of wood. The former is decorated with paper streamers. He also has a remarkable wooden copy of an old Portuguese helmet, silver-painted. It has three fowl feathers sticking upright in front. He says the old metal equipment, including helmets and coat of mail, was lost during the Japanese time, but any time they want to do the tjakalele he will make copies of it in wood and paper. I took his photograph and kept one [126] as well as giving him a fast one standing before the jeep.

[624] He says that one kapitan was from Tuwainella and that there were three malessi: Ohorella, Hunusalela, and Tuasalamoni. Evidently he is the descendant of the Malessi Tuasalamoni. Some [422] of the pusaka tjakalele are kept by a Kotta man, whose mother was married to a Tawainella and took it along.

527 517 People work here every day except Fridays and holidays. In the evenings for entertainment the people walk, talk, sit, and that's all. They seldom do anything else. It is a dull existence.

[829] They know about certain things, like movies, radio, badminton. But they do not know really very much about recreation in other lands.

[538] Stories are told quite a bit in the evenings. Stories are also told when they have a death and people gather.

173 361 Note: I asked about something which has been puzzling me. Most of these negri moved down from the hills in pre-European days. I thought that they could move down only after the pax Europica. He says, however, they could move down when they

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304 is done for greater beauty. They were surprised
178 when I said it was surely an old custom on the way out!

They remember that there was tattooing here long ago.

411 The shields here were very narrow, and the
[535] tjakalele ones are narrow now. They are only about eight centimeters wide. Thus they are really parrying shields, and a sign that no bows were used here perhaps.

292 The fellow from Saparua cannot remember any-
178 one making uti-uti sarongs there, but he says
439 they use them on adat occasions sometimes. These they buy from Timor. Thus they have forgotten that they too once had them. However, the "adat" remark is a giveaway.

417 Sasi signs are made on leaves, cocoanut,
421 pineapple, etc. They are strung on a frame.[1]

624 The position of kepala dati is hereditary.
423 He must be the oldest son of the former kepala
614 dati. In Paperu the tuan tanah, who is old,
[197] still speaks the bahasa tanah, but his son and successor does not learn it.

567 The name for slaves in bahasa tanah here is ata.

624 The Saparua man says that the term bangsa
565 hatsil was used in Saparua for regents who got
114 a bit more pay than the regular radjas. They were not of lower rank. He says they still choose the kepala kewang from a certain bangsa, that is, from a certain lineage. This is not so in Tulehu.[2] It shows that the author of the ENI article must have been writing about Saparua. But as usual, the fool doesn't say that his remarks are for Saparua. Perhaps, of course, this was true of Ambon too at one time.

565 In the negri of Saparua there are still bur-
624 gers. They are under the wijkmeester who is
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425 [1] [See D.D. Tauern, Patasiwa und Patalima, Leipzig,
726 1918, pp. 100-01--Analyst]; [2] [See bibliography, cat. 113--Analyst]

N

624 three and two kepala dati.
614 There are three marinyo, but they are chosen from the whole negri. There is no longer a kepala kewang, but if one should be needed they may reinstate this office.

The mauëng line died out about one hundred years ago. The tuan tanah took over the post and the title.

623 The saniri, of twelve members, consists of the following: the radja, tuan tanah (mauëng), three kepala soa, two orang biasa (elected), four kepala dati, and the djurutulis [scribe] (Joseph de Fretes).

624 292 701 The kapitan is a remarkable young lad, who looks Javan and all the more so because he wears a batik headcloth when he does the war stuff.

361 621 The beach is divided into three divisions, as follows: Salamuru (Labuan Patti), Sausela (Labuan Pessi), Namasoa (Labuan Huwai).

423 614 Before 1814 each soa had its own garden, and there was no dusun dati. Then the dati were formed. Thus it seems that the dati system is relatively new and that it replaced the soa system of landholding. The soa lands were split up among the newly formed dati. These soa gardens were named too, as follows: Patti--Nunumete; Pessi--Pikanusa; Huwai--Asuruhu. These names occur among the dati now.

476 608 582 [971] The uli brothers (former bond under Soya) do not help with the actual negri labor, but may contribute money to help out if needed, for example, in building a new church. The bahasa tanah here was lost long ago, although it is still used in certain rites. Ema is the pela negri. The marriage taboo exists, although there are cases where this has broken down recently.

585 622 The wedding of a radja involves a long and elaborate negri feast. When old Gaspersz got married there was a week long feast.

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000 area, and they must buy sago from the outside.

344 The new baileo was built about thirty years
342 ago. When a new house is built two copper cents are placed under the main post.

292 About one hundred per cent of the people wear black clothes for church, and this holds for males and females.

304 Teeth evening is rare now, but when they do so
178 it is for beauty only. A stone is used by the person himself, and there is no memory of any special significance.

There are no more significant tattoos, but I see many men with designs on their arms. This they say is to suit their taste only, but it is clearly a survival.

565 The kapitan family are a kind of lower nobil-
292 ity or upper commoner. They wear special ritual
624 clothes and do special ritual things.

583 The old man says there is no anak harta, but
777 the Nyora says that they may indeed have it if there is no bride price paid. In general, however, except for the tulung dati (rare), one must pay the price. If they don't, it is believed that the couple will have bad luck and that the children will die.

624 Women may become kepala dati, but only if they
562 are unmarried. The same rule applies for the rani.

466 The old man says that the kwarto dienst was
178 once practiced all over Leitimor. It provided labor for the radja. About once in four years a given man had to work one month. Four men worked at a time.

844 There are three midwives (biang) here. There
791 are magicians or mauwe here as well as in the Ama-
197 husu area. They call back seized souls of the sick and use the old language.

The kapitan uses the bahasa tanah in his war invocation too.